

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."---CHRIST JESUS.

(Letter from a Prominent Clergyman)

Dear Mrs. Stetson:

May the 2nd, 1921.

Among the multitude who to-day want to know the truths and realities of being, are many who are perplexed at the discrepancies between their inherited beliefs, and the new statements about these beliefs.

I do not know anyone who has so spiritually and scientifically gone into the investigation of Truth as you. Therefore I am writing to ask you to interpret, for many earnest students of the Bible, the first and second chapters of Genesis. They want to know how man could "fall," if made in the "image" and "likeness" of God? If he, God's "image" and "likeness," could not sin, who was it who did sin and was put out of the Eden? Were there two men, one spiritual, the other carnal? Or one man only with a consciousness shifting from the carnal to the spiritual, and vice versa?

Was Adam the anthropoid ape at the height of material evolution; and then, at the next step, did the breathing in him, or it, of the "breath of life," produce the man in God's likeness?

Which narrative is to be accepted as the document containing the truth about man's origin and nature?

Such questions are often asked, and if you can spare the time to give your interpretation, I am sure many would be enlightened. I am anticipating a favorable response in the name of thousands who are groping out of darkness. Believe me, with sincere regard,

W. H. J.

In reply to this request, and the many other inquiries I have received, in regard to my scientific interpretation of the first and second chapters of Genesis, I have written the sermon which follows, and which will explain my position. As this clergyman says, there are thousands who are seeking light upon man's origin and nature, and I know of no better way to give inquirers my interpretation, and which I have found to be demonstrable truth, than by publishing this sermon through the columns of the press.

Freely I have received of this wonderful revelation of the Science of being, through the teachings of Christ Jesus, and in this age, through Mary Baker Eddy; therefore freely do I give it to all who desire to know my interpretation of the origin and nature of the man created by God.

AUGUSTA E. STETSON.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation xxi., 3, 4.)

WHAT a revelation of the universe and man of God's creating, and of the end of the Adam-Eve time world, with its phenomena of sin, suffering, sorrow and death! The glorious illumination of spiritual sense revealed to John, God's universe, peopled with the children of His creating, sustained throughout eternity by a Principle, or cause, eternal Life and Love, whom we call God and who supplies every idea in the cosmos of infinite Spirit or Mind!

The words of St. John, the beloved disciple of the great master Metaphysician, Christ Jesus, have reverberated through the ages, carrying to suffering humanity the truth of scientific being,—God, and man in His "image" and "likeness," to whom He gave "dominion" over all things. St. John had learned the divine Science of Mind, from walking and talking with Christ and beholding His demonstrations of spiritual power over a seeming material mental influence, which held humanity in bondage to a tyrannous master,—the so-called carnal mind, which opposes God and results in the phenomena called sin, want, woe, and death. The proof of the potency and eternality of Truth lies in the fact that St. John's words, written while on Patmos, and during the absence of the physical personality of his great Teacher, Christ Jesus,—the fact, I repeat, remains, that John's faith and understanding of the Principle of spiritual Science, which he had learned from the Son, or idea of God,—the Christ man,—could not be lost to the world. Nor could the carnal so-called mind, which inflicted tortures upon his Master and over which he saw his great Teacher triumph,—all this could not turn John, the beloved disciple, from trusting the Principle of being, eternal Life and Love, to deliver him from the agony of the illusion of suffering and death, as the Christ-mind had delivered the Hebrew children and Daniel from the fiery furnace and the lions' den.

Christ Jesus understood cause and effect,—a creative Principle and its phenomena. He admitted but one God, as real, one eternal causation, Life and Love, one Supreme Being, or creator, Spirit, eternal Mind, which is reflected in infinite ideas, as Father-Mother and children,—a universe whose cause is intelligence, wisdom, Supreme Being, Spirit, expressed in countless ideas, all under the control of and inseparable from the great and only Arbiter, creative Mind. Holding steadfastly to a demonstrable Principle, or cause, enabled Christ Jesus to defy and annul the false claim to a power called the carnal mind, or the

Adam-Eve generation, which begets and conceives a dream-man. This Adam-Eve generation, or the carnal mind, claims birth, which is followed by growth, maturity, decay, and death. The history of the Adam-Eve progeny, which is found in the second chapter of Genesis, and which chronicles the man whose origin was from dust, has been accepted and taught for ages, regardless of the record of the true creation, which is found in the first chapter of Genesis where God made man and gave him "dominion" over all the earth.

St. John had seen his Teacher demonstrate the Principle of being, Life and Love, the source of his divine selfhood, until the master Metaphysician, the Christ-man, dissolved the human Jesus and rose beyond St. John's ability to visualize the ideal man, Christ. This mental grasp of the Science of Mind, the illumination of spiritual thought, which is man's real selfhood, and which emanates from God,—this unity with Principle, Life and Love, the one eternal cause, sustained John, as it had supported Jesus, during the dissolving of the human, or fleshly Jesus, and the Christ-man of Spirit's creating won an everlasting victory over "the last enemy"—death. Humanity to-day is being forced to admit, that as in the Adam-Eve generation, "all die, even so in Christ [for the spiritual generation] shall all be made alive." (1. Corinthians xv., 22.) In this age mankind is beginning to agree with Job, that the material so-called man, or breed of Adam-Eve, "is of few days, and full of trouble."

Throughout the ages, the Christly element in man has protested against the tyranny of a seeming material influence, which incapacitated him. Mrs. Eddy says:

Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the way. Citizens of the world, accept the "glorious liberty of the children of God," and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being. (Science and Health, p. 227.)

Prophets and seers, for centuries, have shouted, "Hear, O Israel; The Lord our God is one Lord," and "Thou shalt have no other gods before Me." (Mark xii., 29; Exodus xx., 3.) They have condemned the shepherds of Israel, who did not feed their flocks with the truth of being, which sustains man. The prophet Ezekiel declares:

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought

again that which was driven away, neither have ye sought that which was lost.

My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. (Ezekiel xxxiv., 4, 6, 11, 28, 30, 31.)

Paul, with spiritual illumination of the allness of Spirit, God, cried to the world of dreamers, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Awakening to the reality of his spiritual identity and relation to God, he rebelled against the tyranny and torture of the carnal, material senses, or the belief of life in matter, and left this denunciation of the false product of Adam-Eve: "O wretched man that I am! who shall deliver me from the body of this death?"—who shall deliver me from this material body of sensuous material generation? (Romans vii., 24.) The development of Paul's spiritual sense revealed to him the cause of suffering, sorrow, and death, and he chronicled his condemnation of the claim of a power opposed to God in the following words:

As in Adam all die, even so in Christ shall all be made alive.

(1. Corinthians xv., 22.)

To be carnally minded is death; but to be spiritually minded is life and peace. (Romans viii., 6.)

Thus he denounced Adam-Eve's race. John, the Revelator, understood the secret of his Master's teaching, viz., that Mind, Spirit, God, is omnipotent Life and Love, the only real, eternal cause, the only creator, the Father and Mother of the universe, including every idea, or child, from the infinitesimal to the infinite. There is but one creator,—infinite Spirit, and one universe, composed of infinite ideas, namely, God and His Christ. Each individual idea, or embodied life and love, is forever unfolding under the operation of Spirit, developing from glory to glory, revealing the infinite possibilities of the man of God's creating, who is forever governed by the law of Spirit, the Principle of being, the eternal I AM. Mary Baker Eddy, the Discoverer and Founder of Christian Science and author of its textbook, Science and Health with Key to the Scriptures, tells us, "all causation was Mind, and every effect a mental phenomenon." (Retrospection and Introspection, p. 24.) Then we logically infer that man, created by Spirit, God, is immortal, and is held forever in the eternal arms of Life and Love, who feeds, clothes, and environs every child, or idea, which composes His body, manifestation, or universe.

The first-born of God, the Christ-man, is the Head of the body. Christ Jesus understood his nativity. He taught and proved the power of his spiritual individuality, by healing the sick or destroying false mental hallucinations,—by feeding the hungry multitude, by walking the waves and calming the fears of his terrified disciples; by raising Lazarus and commanding him to come forth from the grave, and finally by overcoming, for himself, "the last enemy"—so-called death. Triumphant he emerged from the tomb, having attained a glorious victory over "the king of terrors"—death.

To-day, mankind is yielding to the pressure of God's irresistible law of progression, or unfoldment. Humanity is fast awakening from the mesmeric sleep of the Adam-Eve generation. The God-impelled, or the seekers for the demonstrable Principle which Christ Jesus proved, are apprehending their divine possibilities and are beginning to understand the import of John's words, "This is life eternal, that they might know Thee the only true God, and Jesus Christ [the Christ man], whom Thou hast sent into the world." (John xvii., 3.)

In this era, at his second coming, Christ is calling loudly to humanity to awake from its self-inflicted discord, fear, limitations, "chaos and old night," Many are shaking off the lethargy of false teaching, which has misled them into the belief of a material generation, as real. The history of this false creation, which is found in the second chapter of Genesis, and records man as made of the dust of the ground, is diametrically opposed to the account of the true spiritual generation, which is given in the first chapter of Genesis, where God said:

Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air,

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and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God saw every thing that He had made, and, behold, it was very good. (Genesis i., 26, 31.)

God finished His creation and called it good, or God. As there is but one God, one creator, man is inseparable from His Maker, the origin of his existence. "God saw every thing that He had made," and pronounced it "very good." Thus He, God, acknowledged His body, or Christ, His manifestation of infinite ideas, the embodiment of His infinite selfhood. Christ Jesus understood his spiritual origin, his inseparability from eternal Life and Love, and he reflected the Principle of scientific being and proved the dominion with which God endowed man, as the executor of His (God's) law. Mrs. Eddy says:

He plunged beneath the material surface of things, and found the spiritual cause. (Science and Health, p. 313.)

Down through the ages, since Christ Jesus taught and demonstrated the dominion with which God endowed man, the watchmen on the hills of Zion have not taught the people from the first chapter of Genesis, the true creation. They have chosen as their theorem the second chapter of Genesis, the Adam-Eve dream generation, which has beginning and end. This error in premise has resulted in a fatal conclusion,—birth, growth, maturity, decay, and death,—and is the antithesis of Christ's teaching and demonstration of man's oneness with his creator, eternal Life and Love. Had they accepted the teachings, emulated the life, and demonstrated the power with which God equipped man, the vision of St. John, the beloved disciple, would long ago have been realized. There would be "no more death, neither sorrow, nor crying,"—no poverty, no limitation, no want and woe,—no famine nor pestilence, no suffering, no sorrow, no death, for the former thoughts,—fear, hatred, malice, envy, jealousy, greed, avarice, lust for place and power,—which have been the cause of the disturbed condition that to-day convulses humanity,—this Adam-Eve world would long ago have disappeared.

The enlightening of spiritual sense exposes the mythological narrative of the material generation, and which is found in the second chapter of Genesis, as the lie, "which deceiveth the whole world." (Revelation xii., 9.) Jesus anathematized this false so-called man, found in the second chapter of Genesis, when he called him "the liar, and the father of it," and said, "He was the ruler of the world, and abode not in the truth, because there is no truth in him." (John viii., 44.)

The first product of the Adam-Eve generation resulted in a murderer—Cain—who destroyed his brother Abel. During ages, the Adam-Eve animal impulse has generated the belief, or so-called man, and Cains have continued to multiply, as God's man. This dream-man, or self-created Adam-Eve, has "conceived in sin and brought forth in iniquity" legions of Cains, the possessors of a murderous inheritance—the carnal mind—which has continued its pursuit and destruction of Abel, until the entire material world to-day is reeling with horrors, which are the result of the so-called carnal mind, in which "all die."

The voice of Christ, at this, his second appearing, is arousing humanity from the hallucination of the belief of life in matter. Mrs. Eddy declares, "man is not material; he is spiritual." "Man is not made to till the soil. His birthright is dominion, not subjection." (Science and Health, pp. 468, 517.) Since Christ taught the Science of Life and man's eternal oneness with his creator, his true disciples have declared for their inheritance. They have met and withstood the bitter opposition of the carnally minded. Their Word can never be silenced, for their Christ consciousness is the Word, and God voices Himself through man, His idea.

In the beginning was the Word, and the Word was with God, and the Word was God. (John i., 1.)

This is the unity of God, the Principle of eternal being, and man, through whom He utters and executes His law. God has Himself through prophet and seer, through Christ Jesus and his disciples, and through Mary Baker Eddy. In these latter days, at the second appearing of the ideal man,—Christ,—in fulfillment of his promise, "I go and I will come again," (John xvi., 3.)—I repeat, at this, his second appearing, he will complete his demonstration and fulfill the law of God, in the annihilation of all that opposes eternal Life and Love,—in the destruction of all that would separate man from his loving Father-Mother, eternal Spirit. A recognition of the fatherhood and motherhood, the compound Principle, or Life and Love, who sustains, feeds and clothes every idea, or child of His creating, is to-day bringing peace and joy to suffering humanity—a sweet assurance of a loving Father-Mother, whose tender care reveals home and heaven here on God's earth. "For the earth is the Lord's, and the fulness thereof." (1. Corinthians x., 26.) It bestows an understanding of the Lord's prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven." Mrs. Eddy adds, "Thy kingdom is come. Thou art ever-present." (Science and Health, p. 16.) And from her Poems, page 7, we quote:

Fed by Thy love divine we live, For Love alone is Life.

The Quaker poet felt the inspiration of Christ's presence, and wrote:

I know not where His islands lift Their fringed palms in air; I only know I cannot drift Beyond His love and care.

And another glimpsed the oneness of God and man, as Father and child, and penned these lines:

He who clothes the lilies, And notes the sparrow's fall, Will tenderly care for His little one, For He loves and leads us all.

And so when weary and burdened And I know not which way to go, I know that He lovingly leads me, And 'tis all that I need to know.

And yet another was moved by spiritual impulse to utter the following:

Sweeter than lullabies, sung by the mother;

Clearer than ocean's roar, heard in the shell;

Safer than zephyrs, the voice of the Father—

"Child, I am with thee, fear not, all is well."

Genuine Christian Scientists are rising, in this hour, to a demonstration of their spiritual individuality, their reflection of omnipotent Life and Love. The radiance of Love is dissolving and dispersing the seeming mental darkness, which hides from mankind its birthright, "dominion" over all things. Mrs. Eddy says:

Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. (Science and Health, p. 507.)

Christ's offspring, they who have grasped the Science of spiritual existence, are attaining unto the "perfect man, unto the measure of the stature of the fulness of Christ." Truth. (Ephesians iv., 13.) Divine illumination has enabled them to apprehend the spiritual fact of their relation to the source and supply of their being,—eternal Life and Love. At times, through the flesh-veil, they faintly glimpse the face of their Father-Mother God, in their brother and sister, whose real "image" and "likeness," when seen through the lens of perfect love, will be revealed.

Obedience to the law of God was demanded by Moses and by all the prophets, up to the time when the wise men were led to behold the Bethlehem babe, the Christ idea, and Mary, his mother, was obliged to hide her child from Herod, who sought to destroy him. Christ's mission was to deprive Herod, the carnal so-called man, of his crown, or power, to create that "king of sin, sorrow, and death"—the Adam-Eve generation. The ideal man, Christ, the offspring of Spirit, triumphed over the Adam-Eve generation and established forever his unity with the Principle of eternal being, his Father, God, thus verifying his statements, "I and my Father are one." (John x., 30; xvi., 28.) He declared, "Heaven and earth shall pass away; but my words shall not pass away." (Mark xiii., 31.) Nor has the voice, the spiritual mental message, been silenced. Mary Baker Eddy, who looked and longed for God to manifest His presence and fulfill His promise to His children,—this seeker for the fulfillment of the law of God, caught the chord of Christ, Truth, and became the scribe of Spirit, emitting the light of spiritual life into the "chaos and old night" of materialism. Thousands upon thousands to-day are realizing the import of her words:

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "the Lord shall reign forever." (Science and Health, p. vii.)

The hour for decision has arrived. Which chapter of Genesis, the first, or the second, will humanity accept as the true creation of an eternal Principle, God? Both cannot be true, for they are antagonistic, the one to the other. In the first chapter God made man in His own "image" and "likeness," and gave him "dominion" over all things. He made, or expressed, His fatherhood and motherhood, the life and love, of His begetting and conceiving selfhood, in all that He created; "male and female created He them," to "multiply, and replenish the earth," under the operation of His creative law of eternal Life and Love. Paul discerned this spiritual wholeness of God's man and declared, "There is neither male nor female: for ye are all one in Christ Jesus." (Galatians iii., 28.) Each individual idea of God reflects both the life and love of omnipotent Spirit. This compound ideal cause, eternal Life and Love, our Father-Mother God.

The first chapter of Genesis concludes with God's approval of His creation, or His infinite manifestation. He finished His work, and called it "very good," or very God. God and His Christ, with the infinite ideas, or children, which constitute the body of God, are appearing, as the Head of the body, Christ, is apprehended and his imminence discerned. Christ is faithful. He will verify his words. He left this rich legacy to his followers:

Heaven and earth shall pass away: but my words shall not pass away. (Mark xiii., 31.)

I have yet many things to say unto you, but ye cannot bear them now. (John xvi., 12.)

I go and I will come again. (John xiv., 3.)

At this, his second and final appearing, he is turning the light of revelation on the first chapter of Genesis, and this light exposes, as a lie, the legendary story of an imaginary creator and creation, opposed to Truth. This mythological Adam is said to have derived his life from the "Lord God," and to have originated from the ground, later becoming a "living soul." In this second chapter the "Lord God" is recorded as the creator of Adam-Eve. God, who had created all things, finished His work and called it good, does not once appear after the third verse of the second chapter of Genesis. We read in the sixth and seventh verses:

There went up a mist from the earth . . .

And the Lord God [not God] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Who was this "Lord God"? Where was the necessity of recreating man, when God had finished His work and pronounced it the manifestation of His eternal being,—good, or God? The story narrated in the second chapter of Genesis continues its delusions and hypnotic suggestions, in the twenty-first and twenty-second verses:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

This implies that the "Lord God" had suggested a helpmeet for Adam. According to this legend, the first aesthetic was sleep. Has mankind improved upon the primitive mesmerism, which incapacitated Adam and removed, with his knowledge, a valuable member of his anatomy? Adam is represented in this mythological story, as the first upon whom a surgical operation was performed. The "Lord God" brought the rib, which he had taken from Adam, "And Adam said . . . she shall be called Woman." Has Adam ever renamed his rib, Woe man?

Did Adam's subdivided self prove a helpmeet to him? May we not conclude, that this mythical Adam continued to claim his prerogative,—human will—as the lord of this dust creation? For the "Lord God" said of his creation, "Dust thou art, and unto dust shalt thou return." (Genesis iii., 19.) The will of the human Adam was exemplified by his Eve qualities; and this carnal will, has always been opposed to the will of God. Some one says of the so-called mortal man,

A man convinced against his will Is of the same opinion still.

And of Adam's rib, called Eve, it has been said:

When she will, she will, You may depend on't; When she won't, she won't, And there's an end on't.

This Adam-Eve human will has always opposed the will of God.

Therefore we conclude that the mythical Adam-Eve, the belief-man, whom Jesus denounced as a liar and the father of lies,—as a murderer from the beginning, and whose progeny has continued to sin, suffer, and die,—is not the man of God's creating.

Throughout the history of the material generation, found in the second chapter of Genesis, the opposite of the spiritual generation, recorded in the first chapter of Genesis, God is not mentioned. "Lord God" is reported as the origin of Adam and Eve. When Eve conceived, and bare Cain, she said, "I have given a man from the Lord." (Genesis iv., 1.) She did not charge God with being the father of Cain.

Christ came to "destroy the works of the devil," the material generation. Mrs. Eddy denounces the Adam-Eve race. She says:

Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. (Message for 1901, p. 12.)

Christ, the light of the world, is revealing the man and universe of God's creating, and as the radiance and imminence of his presence, lessens the shadow of the mythical Adam-Eve, his (Christ's) voice is heard as the "foam and fury of illegitimate living" and of fearful and doleful dying. (Mary Baker Eddy.)

Behold, I come quickly; and my reward is with me." (Revelation xxii., 12.)

Our Father-Mother, Life and Love, is opening the windows of heaven, disclosing a world of beauty, health, harmony, and holiness,—a universe peopled with perfect ideas, all governed and supported by the law of a perfect Principle,—God, Spirit, Mind. The followers of Christ are looking for "a new heaven and a new earth," and a fulfillment of the promise, that

The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation xxi., 3, 4.)

Christ Jesus declared:

I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John xiv., 6.)

Mrs. Eddy tells us:

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality,—to have no other consciousness of life,—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses. (Science and Health, p. 242.)

She also says:

The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever

with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to man in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. (Science and Health, p. 573.)

Only through spiritual sense can the things of Spirit, God, be seen. At this, the second appearing of the Son of God, the ideal man, Christ, his followers are revealing the tabernacle of God on earth, and the end of "sorrow" and "crying," "pain" and "death," for the former thoughts,—the Adam-Eve beliefs, or the carnal mind, which produced this time-world,—will have "passed away." (Revelation xxi., 4.) Spiritual understanding,—man in the image and likeness of God, reflecting his creator, infinite Life and Love, will be found the eternal verity of being.

At Christ's first appearing, they who were looking through material sense saw this ideal man as human and masculine. They asked, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (John vi., 42.)

Mrs. Eddy says, "Christ, or the spiritual idea, appeared to human consciousness as the man Jesus." (Retrospection and Introspection, p. 93.) At his first appearing, he represented the fatherhood of God, "about to leave his disciples, he comforted them with this assurance, 'I go and I will come again. . . I will not leave you comfortless: I will come to you.'" (John xiv., 3, 18.)

Paul believed Christ Jesus' promise and looked for the reappearance of the Christ-man, who had given to the world, in his victory over the dream of death, a proof of his divine nature as the Son of God, and he left this assurance to all who discern the divinity of Christ Jesus:

Unto them that look for him shall he appear the second time without sin [flesh] unto salvation. (Hebrews ix., 28.)

At Christ's second coming, the Harbors of the twentieth century are continuing their efforts to destroy this ideal man of God's creating. Divine Science reveals the eternal fact, that Christ, in this age, represents the motherhood of God, to human sense seen as woman.

As Elias presented the idea of the fatherhood of God, which Jesus afterward manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. (Science and Health, p. 562.)

Only those who through spiritual sense apprehend this man of God's creating, and believe his promise, are looking for his reappearance. In fulfillment of his mission,—his final triumph over the claim of a so-called material generation, with its beginning in suppositional life and intelligence, and its end in death, Christ is again meeting Judas, or the carnal man, and is again, at his second coming, receiving the thirty pieces of silver and the smiles of the hypocritical Pharisees.

For ages, John the Revelator has testified of the warfare between the spiritual real man and the Adam-Eve race, with its claim to life, truth, intelligence, and substance. Overcoming his struggles and attaining to spiritual understanding, he heard the voice of the ever-present Christ:

And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

I am the root and offspring of David, and the bright and morning star.

Surely I come quickly. (Revelation xxii., 10, 12, 13, 16, 20.) John replied, "Even so, come, Lord Jesus." (Revelation xxii., 20.) To-day, all who are looking through the lens of spiritual sense, know that prophecy is near fulfillment. True Christian Scientists are heralding the coming of the "King of kings, and Lord of lords";

and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah ix., 6.)

Throughout the centuries, unheeded by the Adam-Eve race, the words of God have reverberated through his mouthpiece, the prophet Moses:

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that thou and thy seed may live. (Deuteronomy xxx., 19.)

And the voice of Truth continues to ask,

why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts i., 11.)

Jesus said to the materialists, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew xvi., 3.) To those who read the signs of these times, the final battle between Christ and the dragon is inevitable and imminent.